

# Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

Vol. 3.—No. 53.

WEDNESDAY, DECEMBER 30, 1840.

CYRUS P. GROSVENOR, Editor.

## CHRISTIAN REFLECTOR

Worcester, Ms. and in New York City.  
By a Board of Managers, consisting of seven Ministers and eight Laymen, of the Baptist Denomination; at Two Dollars a year, payable in advance. Individuals or companies, paying for six copies in advance by one hand, shall have a fourth gratis; or, if paid for eleven copies, shall have the 12th and 13th gratis; or, if paid for the 20th, 21st, 22nd and 23rd gratis. Ministers who will procure five subscribers and pay \$10 shall have a sixth copy gratis.

The paper will be sent to subscribers by MAIL, unless otherwise ordered.  
A few advertisements of a general character will be admitted at the usual rates.  
All Communications, Postage Paid, will be attended to. Address Worcester, Mass.

Dea. WILLIAM CHURCH, No. 228, Hudson street, is appointed Agent for the Christian Reflector, for the City of New York.

## Religious Miscellany.

To the Churches of the Lord Jesus Christ in the Baptist denomination in the State of New York.

DEARLY BELOVED BRETHREN.—At the annual meeting of the State Convention in October last, there were committees appointed to have the oversight of collections in the State for education, the Bible cause, and foreign missions, in connection with home and domestic missions, that in the end of the year a full account of all that is done in the State for these great objects of benevolence, may be had and published in the minutes of the Convention; giving all an opportunity of seeing what is done at one glance, and giving greater importance to that document, as it gives to the world the account of what is doing in this State.

The undersigned were appointed a committee in behalf of foreign missions, and as they feel desirous that a liberal and honorable report may be had; and believing, as they do, that you all feel anxious that the amount may be such as may please God our Savior, and be worthy of record as done by you, we now address you, that, as the apostle saith, "ye may perform the doing of it;" and then the report will follow, as the shadows the substance.

The Lord Jesus Christ "began both to do and to teach" and left the carrying out of the work to the church, as his agent on earth, while He represents her in heaven. His Spirit in his will dispose them "to do all his will," and "if any man have not the Spirit of Christ he is none of his."

As this is the season of the year when the contributions for foreign missions are chiefly made, and brought together in the semi-annual meetings of the associations and churches, let each member, male and female, old and young, in all our churches, look at the subject deliberately and prayerfully, and then act with promptness and fidelity.

Let ministers and people look at the subject; and act in view of the Savior's example, who "so loved the world" that he gave himself unto death, that he might make others happy; in view of the great command, "Go, teach all nations;" in view of the activity of the primitive churches, who, while some of the ministry were "far hence unto the Gentiles," they liberally sustained them by sending "once and again to their necessities."

The state of the funds in the treasury for this object, is much as it was last year at this time; and there will be no extra appeal made this year; the Board will rely on the liberality and fidelity of the churches for aid, and shall they not be sustained?

Hearken, beloved brethren, to the soul-stirring language from Asia, (Magazine for Dec. 1840), in a letter dated at Bankok, Feb. 7, 1840: Resolved, "That the usual number of men employed in the printing department of this mission be diminished one-fourth!" They say, "We are led to this in hope that by a retrenchment in this particular, aid may be furnished towards sending out those candidates for missionary work who might come to our aid, but who are now detained in America for want of means. We would be glad, instead of diminishing our efforts in the printing and circulation of Christian books, greatly to increase the number of these important auxiliaries, provided we had men for corresponding effort in the teaching and preaching departments. But we would rather forego the advantage that might be expected from an increase of tracts, for the greater advantage of an increase of living teachers."

They further say, "We have the more freely suggested this subject to your notice, from the consideration that the Board can act only as the almoner of the churches, and also from the conviction that those who contribute for the spread of the gospel, wish their charities to be appropriated in that way which may most successfully accomplish the object, while we devoutly pray for a reinforcement of missionaries, and that the blessings of Heaven may rest upon those by whom they may be sent forth and sustained in the field."

We have men waiting to go forth, longing to enter the harvest, "that the earth may be reaped," and shall they be denied the pleasure for want of support? Remember, that one thousand dollars is only one per cent interest on one hundred thousand; and many of our churches are worth that, and some of our brethren have that amount in keeping. As then it is "according to that a man hath," let us act in view of our account of our stewardship we must give to God in the last day.

The committee will feel great pleasure in being able to receive, through the minutes of associations and other ways, a full account of what is done, in time to present it to the Convention.

Yours, affectionately, ALFRED BENNETT,  
DANIEL ELDRIDGE,  
EDW. BRIGHT, Jr.

Dec. 1840.

De Good.

It should be the object of our lives to do good. In every undertaking, we ought first to inquire: not, Shall I derive any benefit from this pursuit? but, Will it benefit others? A poor old man was once engaged in planting and grafting a tree, when he was thus interrogated: "Why do you plant trees, who cannot hope to eat the fruit of them?" The aged man raised his head, and

leaning upon his spade, replied, "Some one planted trees for me before I was born, and I have eaten the fruit; I now plant for others, that the memory of my gratitude may exist when I am dead and gone." Thus should we labor for those who come after us, as our fathers labored for us. It betrays a great degree of selfishness to see an individual hesitate to perform some labor because he does not expect to derive benefit therefrom. Dear children root from your hearts every atom of selfishness, and be willing to labor for the benefit of others. Do good every day.

Sp ecimens of Old English Theology.

A volume of sermons, by Dr. Adam Clarke, on the Attribute of God, published some dozen years since, has recently been placed in our hands. In one of these discourses, which treats with some particularity of the Christian's inheritance, is a curious allegory, which is copied below. Such a mode of illustration would be deemed odd enough now-a-days; but it must be confessed that it contains much that is striking and impressive. That its origin dates far back into the past, will appear from the introductory paragraph by Dr. Clarke.—*Advocate and Baptist.*

"On the subject of this inheritance of the people of God, I met with a very curious piece in an ancient Latin M. S. on Vellum, that contains discourses for all the Sabbaths of the year; how early composed I cannot tell, but the collection was made by John Felton, Vicar of St. Mary Magdalene, Oxford, and written about the year 1450. I shall translate this curious piece as a specimen of the theology of our forefathers.—He observes:—

"It was a custom in this country, (England) that if a tyrant or oppressor, had driven the true heir from his inheritance, and appropriated it to himself; and the oppressed man could not get any legal redress (for on the side of the adversary there was power) his last remedy was to challenge the tyrant to single combat; and if he overcame him, he was reinstated in his inheritance, and the oppressor lost his life. But if the lawful heir was an old and infirm man, and could not undertake the contest; if he had a stout healthy son who was a knight or a soldier, the law permitted him to fight the tyrant or oppressor in his father's stead, as the right of inheritance would, on the father's demise fall to him. In like manner the Scripture gives us to understand that Adam, the first man, was right and true heir of Paradise; but was driven from it by the craft and subtlety of the devil. And although he might have claimed the combat, in vindication of his right to the inheritance, yet being old and feeble, he was incapable of doing it. But his son, a strong and active warrior, claimed the battle in place of his father, fought with and overcame the tyrant and oppressor, and gained a glorious victory for his father and brethren. And having done so he conveyed the inheritance to his father and brethren by the following CHARTER.

"Know all men present and to come, and all in heaven and earth, that Jesus Christ, Son of God the Father, and the Virgin Mary, God and Man, on account of My inheritance unjustly and traitorously taken away from My family, and long detained in the hand of the adversary, have descended into the Stadium, fought with and overcome him, and gained a glorious victory; by which I have received and taken proper seizure of My inheritance at the Passover; and with My heirs have received it according to the appointment of My Father, to have and to hold, fully, fully and peaceably in length and in breadth, for ever and ever, on the simple condition of paying annually and daily to God, the tribute of a clean heart and pure mind. In testimony of which, I have written this present charter with My blood, and order it to read publicly by the whole world; and have affixed to it the seal of My divinity, with the testimony of the Father and the Holy Spirit, for these Three great witnesses in heaven.

"Written, read, confirmed and delivered to men, on Mount Calvary, on the sixth day of the Passover, in the five thousand two hundred and thirty-third year: from the creation of the world. To remain open and public for EVER.

Nothing lost by keeping the Sabbath.

The terrible disaster which occurred some time since on board the steamer Helen McGregor, by the bursting of the boiler, is, to this day, fresh in the minds of not a few. It was in the morning of the 24th of February, 1830, at Memphis, on the Mississippi river, where the boat stopped for a short time to deliver freight and to land passengers. A few minutes after she was drawn off to proceed on her trip, the explosion took place. There were between four and five hundred passengers. The scene was indescribable—nearly one hundred lives were lost.

"I was on board that boat," said a sailor to me the other day, "just before that sad catastrophe took place. It was wonderful how I was led to quit the boat, at almost the very crisis of the awful occurrence. I have thought of it a thousand times, with gratitude to my Maker. My captain ordered me to assist in landing freight on the Sabbath; that I had never done unnecessary work on the Lord's day. The captain replied, 'We have no Sabbath here at the west in our business.' 'Very well,' I told him; 'as to myself, wherever I was, I endeavored to keep the Sabbath.' 'Procure some one in your stead,' he then ordered. I said, 'That I can't do; but pay me my wages, and I will leave the boat.' The captain said so, and I left his employ. However, I was soon after urged to come back again, with a proffer of higher wages. I persisted in my refusal, and in a few days shipped at New Orleans for Europe. On my arrival, the first newspaper I took up contained an account of the dreadful destruction of life on board the Helen McGregor. I was truly thankful for my escape—it has learned me a lesson.

Consolation for the Dissenters. A correspondent of the Globe, who attended Divine service at St. Margaret's Church, Westminster, on Sunday week, gives an extract of the sermon. The preacher said, the Church of England derived its authority lineally and directly from the apostles, and as such administered its sacraments, and therefore any departure, any separation from it was schismatic. He then demanded, what must be the ultimate doom of all those persons—schismatics, certainly—who, in the polished phraseology of the day, were denominated "Dissenters?" What could they possibly urge in

extension of their conduct? He might be told by some they were hereditary Dissenters, or Dissenters because their fathers dissented. But would that at the last day be received as an excuse for their sin? Would the plea of the adulterer excuse him that he had committed that crime because his father had done so before?—or of the murderer, because his father had committed murder? He feared (!!!) very much that the schismatic Dissenter would share in the same just punishment that would be awarded against the murderer and the adulterer. *London Patriot.*

Tokens of Peace.

The following sensible remarks we copy from the "Norwich (Eng.) Mercury." They show that man is beginning to throw off the shackles of custom and to consider the barbarous practice of war in its true light. Under the benign influence of the gospel, the time is coming, when what has been called the glory of the warrior, will be called infamy, and a military title will be shunned by the great and valiant as they would shun the foulest disgrace. The name of Cæsar or Napoleon, instead of being uttered with respect, will be spoken every where with disgust. "The name of the wicked shall rot." *Ed. Refl.*

In spite of all antagonist demonstrations, whether in France or England, in spite of the warlike preparations which have been and still are trumpeted on both sides the water, to show that both nations are unwilling to manifest any fear or want of alacrity in arming for a possible contest—in spite of the exaggerated vapourings of French and the tart replies of English Journalists, the belief that peace will continue unbroken gains ground and stability. The funds in both countries rise, a sufficient indication that the moored men, whose opportunities of information and acuteness of searching it out are beyond those of all others, have confidence in the duration of tranquility. The war, even upon the small scale it is begun in Syria, has magnified itself into a national combination, by its successes. Those successesses have to all present appearances extinguished the cause of quarrel in Europe. The French Administration, which was supposed to favor war, is changed. The King is triumphant, and his new Ministers have the ascendancy in the Chambers. Their majority is greater than anticipation could warrant. We must recur again to the action of the moored interest. The views of the Bourgeois are reversed, and securities of all descriptions rise. As a last resource and a final proof, the partisans of the fallen Minister, M. THIERS, are fain to declare that opposition, having nothing to hope from their power in the Chambers, must "appeal to the nation."

Any one who has contemplated the disputes and revolutions of France for half a century would have inclined to the opinion that Frenchmen ("the nation") must have had enough of "pressure from without." But it should seem it is not so, and long before the altered feelings towards England were openly expressed, the communications from France, both private and public, especially the former, teemed (they did even a week ago) with representations that a crisis was inevitable—that "an explosion must happen." We speak not more from general than from particular knowledge and authority. But the power seems to lie with the King—for it is obvious that the impulse of the Government, be it nominally in what hands it may, resides with Louis PHILIPPE. "The King's name is the tower of strength." We expect to find that his measures and his Ministers will reduce the madness of the war-faction to the reasonable condition of peace. Few will doubt either the vigilance or the capacity of the King or the French, when they consider his triumphant position. Some indeed will even go further and attribute to an especially protecting Providence his escapes from the attempts upon his life and personal safety!

However all these causes may work, there is one sign of the times which ought to be a subject of universal gratulation. We allude to the forward steps certain large towns are taking—Manchester and Leeds for instance—in the assertion of the natural disposition to the preservation of peace—not on narrow, petty, selfish, trading principles, but on the more universal basis of humanity and general advantage. Nations should exalt themselves to this generous elevation of spirit—and not to a generous elevation of spirit alone, but to the dignified tone of understanding it implies. The world has long enough been deformed, and deformed by the stupid, the pernicious, the blood-thirsty commination and pursuit of military glory. "Direness," in the language of the tyrannous murderer of his monarch and his guest—a type of the passions and the commissions which engender and accompany war—"direness" has been too long "familiar to the slaughterous thought" of mankind. And when it is perceived how the interests and the malice of the few become the madness and the destruction of the many, it is high time that reason should assume her sway. If it ever can be expected, now is the moment, when intelligence is diffusing itself over every order of men. The first great lesson is—PEACE—for Peace comes all the arts, the conveniences, the happiness of life.

We therefore rejoice beyond expression to perceive that there are masses of men right-minded enough, generous enough, bold enough to fling aside the paltry consideration of cajoling our neighbors by the show of daring which warlike boast and preparation put on, and to declare at once and openly that they are opposed to war, on the grand principle that they are opposed to the mad, the murderous destruction of their fellowmen, and of the products of their peaceful labors and property. This is the true ground. Show but the many the havoc, the destruction, the desolation, the destitution, to say nothing of the slaughters of their brethren which war inflicts—show them that nothing ever will be gained by hostile aggression, in whatever form or under whatever excuse it comes, and war will be no more. We are never weary of repeating our denunciations against the first

seeds of hostility which are sown in the vast military and naval establishments of nations, kept on foot under the obviously foolish pretext of precluding each others assaults. Were this the true reason, the end would be much more easily and much more certainly effected by the total extinction of those armies and navies, which are the instruments—the only instruments of hostile power. Annihilate these and the fear of aggression and the means of aggression expire together and at once. When will Statesmen, seeing this as they can but see it, be liberal enough and bold enough to act upon this principle?

Mr. Hague's Contrast.

The view taken by Brother Hague, in his Bowdoin Street Discourse of the advantages of the voluntary over the coercive principle, as exhibited in the free institutions of America, is very beautiful as poetry and, to some extent, it is a fair painting of facts. But, while three millions of Americans, under our own government enjoy no liberty, the statements are to be "taken with many grains of allowance." While reading the following extract, let the reader inquire how "the voluntary principle" benefits our slaves.

We should love the public worship of the sanctuary, on account of the happy influence it has exerted on national character among us. It has cultivated and developed the moral strength of the people. It has clustered around it the best minds and hearts of the nation; filled them with generous impulses, and united them for good. Public worship being here unsupported by government, each man feels more or less an interest in supporting it himself. Thus the freedom of religion has been the means of bringing to light the power of the voluntary principle, and proving that religion is adapted to win her own triumphs over human hearts, by merely moral means. To many in Europe it is a matter of astonishment, to be told the number of churches, and ministers, and attendants on public worship in this land, where there is no religion established by law, and not a particle of aid conferred by the government. Their astonishment shows how superficial their notions of religion are, how dim their views of its real power, and how closely associated is their idea of it, with what is civil and political. But facts, as they here exist, show that religion, when left free, tends to quicken and elevate the minds of men, and to unite the various elements of society for high and sacred ends. Even in France, where the government is said to be so impartial regarding various opinions, the fact, that Protestant churches share in the stipends of government, induces a dependence of the church on the state, which is morally paralyzing and ruinous. It is at war with mental independence in the ministry, and the spirit of enterprise in the people. They meet not together as they might, to concentrate their moral power for the good of the world. They feel not their strength and know not what they can do, because they are not accustomed to try. The habit of depending on the government for aid, palsies the very sinews of exertion, and destroys the very feeling of self-reliance which is so essential to great and successful effort. Hence it is, that as a body, they can rally so little strength for any good enterprise, and shrink from attempting any thing on an extensive scale. The power of the voluntary principle is not understood, and an appeal to it is answered by a reference to the government to accomplish whatever is desirable. But here, the moral energy of this principle has been proved. This has been God's chosen theatre for its display; here it has blended all classes in the best of causes, and has achieved greater results than any government would venture to attempt. Here, chiefly, this principle has had a clear and open field, and here has its simplicity and power, its safety, and success, been fully demonstrated. Here, the world sees men doing of their own accord what the governments of the world have said could never be entrusted to the virtue and intelligence of the people. The spirit, which was first developed in the support of public worship, has extended to every object in the realm of morals and philanthropy. Under the Christian dispensation, the voluntary principle is its substitute for ecclesiastical law, is far superior to it, and realizes the fulfillment of ancient prophecy, which declared, "Thy people shall come forth willingly in the day of thy power, in the beauty of holiness; as the dew drops of the morning shall be the number of thy youth." Psalm, 110: 3. The sanctuary is the spring of this. Hence it is that first broke forth, and thence it shall still proceed, till it brighten and gladden all the earth. O, then let us love the sanctuary, this fountain of living waters, which God hath opened for the healing of the people. A simple and free Christianity is what the nations need. For want of this, earth groans, and nature, sighing through all her works, gives signs of woe. For lack of this, the people perish. They need an unsophisticated, unfeigned, hearty-minded Christianity, to go forth among them, to bear witness of herself, to enlighten their minds, to command their homage, and to win their hearts. Let them see that she hath won ours; then may she at last gain theirs, and we shall share in the joys of her final triumph.

A Thrilling Incident.

It was the lot of a female, of one of our country villages, several years since, often to aid a distressed family, into which intemperance had brought its legion of ills. The husband, though young, and well educated, was an irreligious, dissipated man, who at length became so much the sot, as to leave his family to suffer even for food, and to cast himself into the polluted stream of lowest drunkenness. The family were broken up. Friends received the wife and children, and he went, this lady knew not where.

Years afterwards, this lady attended the anniversary of the Bible Society. Speaker after speaker, in the noble eloquence which has so distinguished this anniversary, had elicited the warm emotion of many hearts, and here was full of deepest interest, for she loved the Bible, and gloried in its truths and promises. But little could she anticipate such a fruit of its triumph over man's mightiest foe, as was soon to be presented to her. A well known name was announced to be the next speaker, and almost beyond her power of belief, yet in truth she saw before her, and heard the voice of the very man, of whom she had known, was the drunkard's vile state. In a most powerful speech, he pleaded the cause of the Bible; and in himself restored, in his right mind, to her and many others, he was its most powerful present argument. While he spoke, he caught her eye, all suffused with tears, and when done, immediately sought her to rejoice together, though it was with fast flowing tears. Their hearts beat alike, for he, since she had seen him, had learned and believed the precious truths of the Bible had been converted, and become not only reformed, but a devoted supporter of that Bible and the church, as a true member, which had rescued him from the drunkard's grave.

Divine Grace.—Grace is so free, that the mercy we abuse, the name we have profaned, that Name of which we have deserved wrath,

opens its mouth with pleas for us. His name, while it pleads for them, mentions their demerits, that grace might appear to be grace indeed, and triumph in its own sweetness.—*Charnock.*

## Slavery.

The World's Convention.

Monday, June 22.—(Continued.)

The Rev. THOMAS SWAN, of Birmingham, rose to submit to the convention a resolution relative to the missionaries in Jamaica, which he desired to see adopted, not so much for their honor and for justice to them (for they stood higher than that) as for the honor of the convention, and that it might do justice to itself. It had been put into his hands by a gleam-headed and kind-hearted member of the Society of Friends, to whom he had been previously unknown, but whom it delighted him to be of use to, in introducing it to the convention. It was as follows:—(A short converse to the insertion of other names than that of Mr. Knibb, and it was ultimately carried in the following terms:—) "That this convention having heard with the deepest interest and the greatest satisfaction the proofs adduced by the Rev. W. Knibb and the Rev. J. Clark of the moral advancement, the literary improvement, and the christian progress of the emancipated laborers in Jamaica, expressing its warmest sympathies with those devoted and calumniated men, Mr. Knibb and his coadjutors, who, under circumstances of much excitement and great difficulty, have by their prudence, firmness, and christian courage, protected their colored brethren in the enjoyment of those equal rights and that entire independence which were intended by the act of emancipation, and which the liberality of the British people gives them a right to demand." It was pretty well known to most members of the convention that Mr. Knibb had been called every thing but a gentleman. (Laughter.) A respected ministerial brother on one occasion, at Birmingham, had produced a catalogue of names which had been given him, and stated that he was generally known by that of the Daniel O'Connell of Jamaica. (Laughter.) Certainly that was multum in parvo. (Hear, hear.) The name of American abolitionists stood high—of women as well as men—Angelina Grimké, Maria Chapman, and others, among whom we would name, as an American abolitionist, George Thompson. (Cheers.) These names were musical in their ears, but they did not stand higher, in his humble judgment, than did those of the missionaries in Jamaica. (Hear, hear.) Let it not be forgotten that to them we were indebted for the act of emancipation. But a higher honor awaited them; that of being subjected to the frowns of the wicked in high places—of being maligned and falsified for righteousness' sake, by those from whose fell grasp, they had rescued the suffering negro. But their characters, he would be bold to say, would stand the test, and come forth from this furnace as gold seven times purified. Their characters were as immaculate as their exertions were noble, and God would be with them—Omnipotence would stretch his hand over them, and keep them as the apple of his eye. (Cheers.)

The Rev. A. HARVEY rose with great pleasure to second the resolution. He thought the cause of abolition in the West Indies owed much, not only to the labor but to the courage and christian prudence of the missionaries. But from the resistance of these intrepid men to all attempts to silence them, the cause could not have advanced so rapidly as it did. The missionary Smith had carried the torch of liberty through the land, and roused the population, and the noble stand made in Parliament by Lord Brougham in vindicating the missionaries had roused many to action who had never acted in the cause of the slave before; and now emancipation was carried, he believed the prudence of the missionaries had already done, as certainly it would be required to do, much to secure its full benefit to the negro. (Hear, hear.)

Mr. O'Connell would not be guilty of any lengthened trespass on their patience, but he could not be silent on this motion of thanks to his friend Mr. Knibb. (Hear, hear.) And really he would prefer though he could not express his sentiments in adequate terms of admiration for the conduct that gentleman had pursued, and for gratitude for his services; yet he would infinitely prefer that his tongue should do discredit to his intellect in attempting to speak his merits justly, than that his heart should be restricted in the expression of his gratitude to a man who had suffered so much, and had done so much good for the cause of the negro. (Hear, hear.)

Gentlemen here little knew what perils Mr. Knibb had undergone—they little knew that he had this merit, of exciting the animosity and hatred of every enemy to morality, religion, and liberty in Jamaica. (Cheers.) In proportion as good men favored the vices of the system of slavery there, and of course when all bad passions and sinister interests were combined in one impulse in favor of slavery, so potent must have been the motives in the white population, and so potent were the enemies of Mr. Knibb. But they had not confined themselves to calling him a very O'Connell. (If they could have called him worse they would have done so) (cheers and laughter) but they had traduced him in every possible way. His path had been beset with vilification and calumny. His person had been seized, and for daring to thank God that he had escaped the necessity of resorting to armed force to protect himself, for no greater crime he had been manacled, fettered, and cast into prison, and many regretted they had not made him a martyr by putting him to death. And did that intimidate him? No! With true agitation courage (cheers and laughter) he determined to act with three-fold greater zeal against the enemies of christianity and freedom than he had ever done before. (Hear, hear.) It was not only the purity of his intentions, his exertions, and his success which deserved their approbation—it was the talent, the tact, and the perseverance with which he had followed up all his exertions in favor of his colored brethren, whom he now had the glorious recompense of seeing embracing every good work—coming forward to declare their belief in the Redeemer—anxious for the education of their children—setting out their

land. And freemen, ye, and freeholders too (cheers) looking forward to the time when they should have their representatives in the assembly, and instead of looking to England to protect them, should assert their own rights by strength of acts and arms if necessary, but still more satisfactorily by their power in the legislation of the island. (Cheers.) To Mr. Knibb, and those who participated with him, much of these results were due, and by the manner in which they had overcome difficulties which opposed them, they had given salutary experience in other countries of the facility with which they could work out the emancipation of the negro. (Hear, hear.) What a lesson had they read of America and of the Brazils!—what a living and speaking picture had they exhibited of the facility of carrying out emancipation, and of the safety of doing justice (hear, hear) and it would be a libel against God of justice if it were safer to exercise iniquity and tyranny—to inflict stripes and punishment—to rob men of their time and labor; and to declare that there would be danger in doing justice, and setting free the slave, and in touching the consciences of men, and urging them to an act of tardy retribution.—(Cheers.) Until the experiment was made, however, this would not be believed. Glory be then to the spirit manifested in the effort, (cheers) and let that spirit be cherished and transmitted. There were many young Knibbs there now, whose hearts were throbbing strongly to distinguish themselves, who would learn, in the praise received in that convention, the rich reward good men bestow on the worthy participants in the cause of universal freedom. Mr. Knibb and he (Mr. O'Connell) differed much in their religion—that was an affair between themselves and God—(hear, hear)—but they agreed heartily in its highest and greatest principle—that of universal charity and benevolence towards man. (Cheers.) His hon. friend might receive praise which he had not expected, but he had well deserved it. He had been a confessor in the great cause of human liberty, he was almost a martyr, and here they had him ready to be a confessor and a martyr yet. (Loud cheers.)

Mr. STURGEON said he thought it right to say Mr. O'Connell was slightly mistaken in one circumstance, which he had mentioned. Mr. Knibb at the time he was imprisoned for his zeal by the government, had been compelled to take up arms, and had not refused to do so.

The Rev. J. BURT, of Manchester, said that although there might be some impropriety in a personal friend of Mr. Knibb's joining in the discussion of this resolution, it might be thought on the other hand, that if such a person were silent it might seem as if they did not cordially agree in the sentiments expressed by others. Mr. O'Connell with his usual point and elegance, had alluded to the many difficulties which the ardent zeal and perseverance of Mr. Knibb had overcome, and had shown how these difficulties had only stimulated him to greater exertion, but those who had known Mr. Knibb for many years, and the course he had pursued, knew well that to a mind like his—kind and tender, as well as ardent and zealous—the timidity of the friends of liberty, and the over prudence of many who offered him their counsel was far more painful. These persons complained that he was not sufficiently delicate in his expressions—that he told the truth too boldly (hear, hear)—and even went so far as to shock the delicacy of some sensitive persons by calling things by their right names. (Hear, hear.) These were difficulties harder to overcome than calumny, but he had passed safely and successfully through them, and whatever he might have felt when his friends had endeavored to restrain him, or at the fierce hostility of those who threatened him with destruction, he had been sustained and carried through the trial, and they had now to congratulate him in the success of their exertions, in which he had taken so prominent a part, and he trusted that he would live to see the day when they should meet to celebrate one universal jubilee of all mankind, and when the whole world should join in the dissemination of the principles of morality, religion, and peace. (Cheers.)

Dr. Cox felt anxious that on this occasion, the name of Mr. Burchell should not be forgotten, because he too had stood in the front of the anxious battle that had been fought in Jamaica—he too, as Mr. O'Connell had observed, was a confessor, and almost a martyr, and at that moment was sinking under the efforts of his exertions in Jamaica. He wished to see associated the names of Burchell, Gardner, Clark, and Knibb, for they were all "honorable men."—(Cheers.)

After a short but eloquent eulogy on Mr. Knibb and his brother missionaries, from the Reverend Thomas Swales—

Dr. HONY said, with reference to one sentiment that had fallen from Mr. O'Connell, it ought to be remembered, that there had been "a young William Knibb," a youth of twelve years old, who died of a fever produced by access of joy on hearing that the members of his father's church had united in the voluntary manumission of their slaves, and so deeply were these persons impressed with the excellencies of the character of the young philanthropist, that they erected a tablet to his memory. He thought it would be interesting to the convention to know the trial which their friend had been called on to endure, and that his beloved child had fallen a martyr to the cause. (Hear, hear.)

Dr. G. K. PRICE said the gentleman who had preceded him, had spoken from reports from Jamaica; but he begged leave to present himself to them as one who for a series of years, had been acquainted with the operations of the Baptist missionaries and others in Jamaica. He thought his testimony would be valued, as in 1823, when he had first sailed to Jamaica, he went with the notion that the security of property in that island was likely to be disturbed by this result of their exertions, and he remembered that in his first communication from the island, he had expressed the opinion that they should do well, if Mr. Buxton and others would only let them alone. But it was not long before he saw proper to recall this opinion, and he could state that he attributed it without reservation to the instructions of those excellent persons, and their judicious conduct in many respects, the great preparation that was made in the negro mind, for the benefit that was afterwards conferred on them. (Cheers.) Such











# INDEX TO THE CHRISTIAN REFLECTOR FOR 1840.

Jan. 1. No. 1. p. 1-4.  
Abraham's Sacrifice—Poetry.  
John the Baptist.  
Inter. between E. and Heaven.  
The honor due to God.  
Revocation.  
Perfect Fidelity.  
Expenditure.  
Meditation—For Revival.  
For Opposer of Missions.  
Extract Kirk's Sermon—"save Lost."  
Peace of God.  
Jews at Jerusalem.  
Southern India.  
Great Storm in Dec. 1839.  
Congress.  
Views Presbyterian Church, 1818.  
Maine, &c. Correspondence Continued.  
Jan. 8. No. 2. p. 5-8.  
President's Message.  
Incident—Slavery—Arkansas.  
Physical, Mental and Moral Laws.  
Brutes that perish.  
Sir Lionel Smith dep. fr. Jamaica.  
Baptist Missionaries in Jamaica.  
The Gold Currency in England.  
Suicides in England in Nov.  
Thanksgiving Day.  
Miss. Int. Burmah.  
Do all to the Glory of God.  
Christians deficient in Mor. Power.  
African Missions.  
Baptist Institutions.  
Mass. Legislature.  
Congress—Petitions.  
Abolition in Congress.  
Maine, &c. Correspondence—(c'd.).  
George Thompson—Manchester.  
Review of Scotch's Address.  
Jan. 15. No. 3. p. 9-12.  
Worcester M. L. H. School.  
Missionary Intelligence. Various.  
Ohio. H. Lyon wife, &c.  
On H. Missionary Operations.  
Ext. Let. Mr. Baird.  
Separation &c. Massillon.  
Power of Habit.  
Congress—Public Lands.  
Gov. Seward's Mess.  
Our Politics.  
Revival in Albany.  
Dep. out of Egypt.  
The Amistad.  
Gideon B. Perry, L. L. D.  
Ext. from Sir Mat. Hale, "to know Christ," &c.  
The Last Resource.  
Flight of Time.  
Baptists not Persecutors—Quincy.  
Texas—Ard. Spirit.  
Run in Navy.  
Jan. 22. No. 4. p. 13-16.  
History of John Stubbs—Cheever.  
Lucky Tom.  
Sermons for family.  
Christianity prerequisite to civilization.  
What is Worldly?  
Question and Answer.  
Extra's Sect. of Families.  
Encouragement for Prayer.  
The coming year—state of the World.  
What has Chh. to do with Slavery.  
M. W. Webber and son—Slavery.  
The cause of Emancipation.  
Polytheism—Cudworth.  
Ohio Baptist Convention.  
Africans liberated.  
Burning of the Lexington—Names, &c.  
Why is it? Missionary deficiency.  
Keep's remarks, Birn's A. S. Convention.  
Foreign News. Conspiracy in India.  
Physiological Reform.  
A. Booth, on slavery.  
Poetry—World's Convention.  
Slavery in Cuba.  
Jan. 29. No. 5. p. 17-20.  
Baptist College in Nashville, Tenn.  
E. Andrews, and Letter from Louisiana.  
Trial of Kidnappers, Shearer and Turner.  
Congress—Bynum, Calhoun, &c.  
Amistad Case, Decision of Judge Jay.  
National Paper—Eld. Maclay, Am. A. S. Society.  
Letter Wm. Biddle.  
Present Things—Cudworth.  
Missions untainted with Slavery.  
Poetry—The Sanny South.  
Communications from A. G. Lexington. Coroners Inquest.  
Stop blood.  
Feb. 5. No. 6. p. 21-24.  
Mr. Van Buren and Abolition.  
Slavery, prejudice in Asia, &c.  
The South and the North.  
Political organization, by G. W. W. W.  
Circumstances alter cases.  
Congress, appointments, &c.  
God's Providence.  
Mass. A. S. Society, 8th anniversary.  
N. England in N. York.  
Lexington—Coroners Inquiry—(c'd.).  
Destructive fire in N. York.  
Kidnapping—some what mysterious.  
The Amistad.  
N. Y. Anti-slavery Society.  
Post Office—papers returned, &c.  
Congress—gag-law, &c.  
Gov. Message.  
Discussion—Toleration.  
Feb. 12. No. 7. p. 25-28.  
Extracts from Letters.  
Thoughts on the Burning of Lexington.  
Causes of War.  
Why do we revive stop?  
Clergy and common schools.  
Extract from Sermon on the destruction of Lexington.  
The Reformer.  
Pleasures of War.  
Mission at Pinang.  
Foreign Intelligence, from Africa.  
Faneuil Hall Meeting, on the Lexington.  
Remember the Sailor.  
The Amistad.  
Poetry by Prof. Peabody—Lexington.  
Obituary—Rev. P. Whipple.  
Congress—the Abolition question.  
Poetry—The Lexington.  
Legislature, Amendment of Constitution.  
Feb. 19. No. 8. p. 29-32.  
Call for B. A. S. Convention—Names &c.  
Uncertainties of Human Life.  
Temperance Reform in Ireland.  
Temperance in Tennessee.  
Missionary Intelligence.  
Death of Elder E. Andrews.  
A Serious Mistake.  
Aristocracy in the Church.  
Punctuality.  
Poetry—Death of Mrs. Jarvis in the Lexington.  
Religion in the city of N. York.  
Slavery—a thrilling story.  
The moral influence of freedom.  
State of Jamaica.  
Friendship.  
Workings of a National Church.  
Temperance Items.  
Scriptural Warning.

Feb. 26. No. 9. p. 33-36.  
Bible Society—Teachers Qualification.  
Religious Liberty.  
Hague's Discourse.  
Progress of Society.  
On females speaking in public.  
Revels.  
Poetry—My Mother.  
The Contrast.  
The Revolution at Munster.  
Temperance Resolutions.  
Revels.  
Curious Incident.  
The Captured Africans.  
Congress—Slavery.  
The 7th Commandment.  
March 4. No. 10. p. 37-40.  
Missionary Intelligence—Zanzibar.  
Britton Mission.  
Temperance—Mr. Lovejoy's lecture.  
Revels.  
Temperance reform in Ireland.  
Right of Petition.  
Great freshet on Conn. River.  
Bill of Mortality.  
Physiological Reform.  
Baptist Periodicals.  
Congress—Steamboat Resolutions.  
Revels.  
A Generous proposition.  
The Bloodhounds.  
Poetry—Lament of the Irish Emigrant.  
Specific for Putrid Fever.  
Colored People in Ohio.  
March 11. No. 11. p. 41-44.  
Free discussion.  
The Watchman's Abolitionism.  
Miller's Prophecies.  
Cold Water Army.  
Two or three good ideas.  
Temperance Lectures.  
Revels.  
Fecundation.  
Miss. Funds.  
"L. L. D."  
Congress—Bankrupt Law.  
Colonization.  
March 18. No. 12. p. 45-48.  
Baptist Free Church in Boston.  
Letter from Hamilton, N. Y.  
J. C. Jackson's speech at Boston.  
Slave Trade abolished by the Pope.  
Domestic Slave Trade.  
Most Shameful!  
The power of truth.  
Home Missions.  
Congress—Davis and Buchanan.  
Where is the Church.  
Poetry—Bread in the wilderness.  
Moral Reform Society.  
Duty of a church towards its Pastor.  
Weather of February, 1840.  
March 25. No. 13. p. 49-52.  
Secessionism and Christian Union.  
Letter from a German Baptist.  
Fatal consequences of indecision.  
Western Education.  
A "Serious Mistake."  
Sabbath Schools.  
The three Lessons.  
The Fast and the slave.  
125,000 slaves held by American Baptists.  
Poetry—The Song of Grace—Curses of Intemperance.  
Retribution.  
Marriage of the Queen.  
Moral influence of the Dancing School.  
Example of Teachers.  
April 1. No. 14. p. 53-56.  
Missions to Jamaica.  
Uses of the Moon.  
Speech of Wm. H. Brisbane.  
Address of the Prov. A. S. Society.  
British and Foreign A. S. Society.  
Revels, &c.  
Scientific Intelligence.  
The Converted Slaveholder.  
American Justice and Honor.  
Poetry—The Gag-Law.  
Immigrant Question.  
E. India Slavery.  
The "Denunciation."  
Jealousy.  
Miller's Theory.  
Sporting with Female affection.  
April 8. No. 15. p. 57-60.  
Speech of Wm. H. Brisbane—(c'd.).  
Letter from A. Maclay.  
Mr. Miller's Book.  
Original Extract.  
Amistad Case, Decision of Judge Jay.  
National Paper—Eld. Maclay, Am. A. S. Society.  
Letter Wm. Biddle.  
Present Things—Cudworth.  
Missions untainted with Slavery.  
Poetry—The Sanny South.  
Communications from A. G. Lexington. Coroners Inquest.  
Stop blood.  
Feb. 26. No. 16. p. 61-64.  
Mahomedanism.  
Caution!  
Origin of the several states.  
The Scriptures.  
May 13. No. 20. p. 77-80.  
Slavery and Missions.  
William Carrier.  
Missionary Intelligence.  
National B. A. S. Convention—(c'd.).  
The Ex. Committee.  
Resolutions on Slavery.  
Revival in Nunda, N. Y.  
An Awful Side.  
Bapt. Anniversary in N. Y.  
Bapt. Board of For. Missions.  
Drawings for Schools, Lyceums, &c.  
Conversion of Young Women.  
The six Versions.  
Hard to Suit.  
The Farmer.  
May 20. No. 21. p. 81-84.  
Missionary Intelligence.  
Child's Prayer.  
Truth the brightest Gem.  
Prayer at the most-hegged.  
Addition to Backsliders.  
To a young married Lady.  
Poetry—The World's Convention.  
A. A. S. Meeting at N. Y.  
Foreign Evangelical Society.  
Address to Southern Baptists.  
Christ the Best Friend. No. 1.  
Africa, a Missionary Field.  
Poetry.  
Letter from C. Stuart.  
Gamboling.  
May 27. No. 22. p. 85-88.  
New Bible Society in England.  
American Tract Society.  
Interesting Incidents.  
Give me thy Heart.  
Secret Sins.  
Revels.  
Mission in Mississippi Valley.  
Temperance Meeting.  
The Kind Girl.  
Christianity at the Polls.  
Christ the Best Friend. No. 2.  
Maneuver Bihm.  
Poetry—An Acrostic.  
Education at the Table.  
Sleeping Apartments.  
The South Alarmed.  
Kendall's Resignation.  
June 3. No. 23. p. 89-92.  
The Arabs.  
Ann. Board Commissioners, for For. Miss.  
Western Education Society.  
Boston Anniversary—Mass. Bible Society, Prison Dis. Society, American Peace Society.  
Revival Intelligence Meeting.  
N. E. Sabbath School Union, Northern Baptist Educational Society.  
Anti Slavery Convention (N. Y.).  
American and Foreign A. S. Society.  
Loss of the Poland.  
Pastoral Conference.  
Poetry—Sabbath Evening.  
The Fast and the slave.  
Review of A. B. A. S. Convention.  
Destruction of Natchez.  
June 10. No. 24. p. 93-96.  
Revival Intelligence.  
The 7th Commandment.  
The Eloquent Methodist.  
Mass. Baptist Convention.  
For. Miss. Meeting.  
7th N. E. A. S. Convention.  
Disastrous freshet.  
Slaves Emancipated.  
Churches for Seamen. No. 2.  
Christ the best friend. No. 3.  
N. E. A. S. Convention.  
Nat. B. A. S. Convention.  
June 17. No. 25. p. 97-100.  
Simplicity in Preaching.  
Home Missions.  
Nat. B. A. S. Convention—(c'd.).  
Executive Committee.  
Protracted Meetings.  
Churches for Seamen. No. 3.  
Christ the best friend. No. 4.  
Christian Union.  
Bapt. A. S. Convention.  
Poetry—As thy day is, so shall thy strength be.  
7th N. A. S. Convention—(c'd.).  
Mass. Abol. Society.  
Arrival of the Unicorn.  
June 24. No. 26. p. 101-104.  
Missionary Intelligence.  
Five things to be observed.  
A Short Sermon.  
Emancipated Negroes.  
How to comfort a Pastor.  
Conn. Bapt. Convention.  
The Family Altar.  
Western Baptist Convention.  
The Opium War.  
Wor. Soc. Abolition Society.  
There was no Excitement.  
Christ the best friend. No. 5.  
Twelve Caught.  
Revelations of the Prison House.  
The Indians.  
The School Boy.  
Man Worship.  
September 2. No. 27. p. 105-108.  
The Cross.  
Almost, but not altogether.  
Burning of the Poland.  
Satan's fourfold Band.  
West. Bapt. Convention—(c'd.).  
Revival in Liberia.  
Intelligence from Jamaica.  
Churches for Seamen. No. 4.  
Christ the best friend. No. 6.  
Freedom of the Pulpit.  
Hudson River Association.  
Murder of A. J. Davis, &c.  
Poetry—The earth is the Lord's.  
Evidence of a Changed Heart.  
Unspotted from the World.  
Customs in Jamaica.  
Tower of Babel.  
Hints for July.  
July 8. No. 28. p. 109-112.  
Miss. Intell. from Hawaii—(c'd.).  
Emigration to the West.  
Pray for me.  
Family Devotion.  
Letter from Br. Galusha.  
Southern Scenes.  
N. E. Boundary.  
To recover the apparently drowned.  
Six hundred Slaves Suffocated.  
Fourth of July.  
Young People's Library.  
Mission to Africa.  
The Book of Books.  
Christ the best friend. No. 7.  
Mother's address to her dying Baby.  
The Unparagonable Sin.  
Calls of God.  
The impossibility of pleasing all men.  
Kindness in conversation.  
Slavery—Story of Mary Daniel.  
July 15. No. 29. p. 113-116.  
Miss. Intell. from Hawaii—(c'd.).  
Texas.  
Death of W. H. Pearce.  
Revival in Fitchburg.  
Least of two evils, which is it?  
Progress of Anti-Slavery.  
Publications.  
To Correspondents.  
Churches for Seamen. No. 5.  
Colored Seamen's Home.  
The Conference.  
Antarctic problem solved.

Change in public opinion.  
A country life.  
Petitions.  
The Christian Patriot.  
Installation of a Huron Chief.  
Revolution ended in Mexico.  
September 23. No. 39. p. 153-156.  
The Wanderer brought back.  
The Unparagonable Sin.  
Select Sentences of Hall.  
Churches in London.  
World's Convention—(c'd.).  
Elder Elon Galusha.  
T. J. Buxton and Lord Brougham.  
The World's Convention.  
The Katers.  
Universalist, Anti-Christian. No. 1.  
First and Last visit to the Dram Shop.  
Letter of Mr. Delavan.  
To the keeper of the grog shop and the Bar.  
Obedient last, annual commencement.  
Anti-Slavery in Boston Association.  
Political Action.  
Minutes of Worcester Bapt. Association.  
Sketch of Atheism.  
September 30. No. 40. p. 157-160.  
Memoir of Luther Rice.  
The Bible Translation Society.  
World's Convention—(c'd.).  
Mahomedanism.  
Contributions of Slaveholders.  
The Opium War.  
Abolition (Mass.) Association.  
A South Mission.  
Letter to the Am. B. A. S. Convention.  
Wendell Bapt. Association.  
Rich and Poor.  
Storm at Sea.  
I must Die.  
Partial Affection.  
Sailors Rights.  
The Sailor's Daughter.  
The Late King of Prussia.  
Kurdish Life.  
Oct. 7. No. 41. p. 161-164.  
Editor's Journal.  
A Reflector returned.  
Letters to Convention—(c'd.).  
The Ring.  
How to ridicule religion.  
Horrors of the Slave Trade.  
Professor Marsh.  
What can one do?  
Siam, Calcutta.  
Worship in Heaven.  
World's Convention—(c'd.).  
The N. Y. Convention No. 2.  
The Watchman vs. Wor. Association.  
"Resolutions."  
A Slave in Fitchburg.  
Poetry—A Record of the future.  
Slavery—Recorder and Watchman.  
American Board.  
Wor. Co. Ass. on Common Schools.  
Oct. 14. No. 42. p. 165-168.  
The Bible must be true.  
Burman Mission.  
World's Convention—(c'd.).  
Hope.  
War degeneracy of the Church.  
Origin and Progress of Pouring and Sprinkling.  
Associations.  
Rev. Nathl. Emmons, D. D.  
Poetry—To a South Carolina Thistle.  
The influence of the Holy Spirit.  
Children at Church.  
Maternal Charity.  
Richard R. Wilby.  
Preaching by Example.  
Christ the Soul of Music.  
Not too young to die.  
Letter of Mrs. Adams to her sister.  
Sub. Marine Propellers.  
Oct. 21. No. 43. p. 169-172.  
Northern Abolition and Southern Slaveholding Baptists. No. 1.  
J. M. Peck's method.  
A Remarkable Document!  
World's Convention—(c'd.).  
Progress at the South.  
Pictorial Illustrations of the Bible.  
Is the charge true?  
Fanny Ellsler's Monument!  
"D. D." Why should we be interested in the cause of Missions?  
Poetry—To my Soul.  
The lamented Lady.  
Extract from Address of Prof. Eaton.  
Second annual meeting of the Am. A. S. Society.  
Oct. 28. No. 44. p. 173-176.  
Northern Abolition and Southern Slaveholding Baptists. No. 2.  
Spirit of Popery.  
World's Convention—(c'd.).  
Great Methodist Convention.  
Thoughts on Bible Translation.  
How are the Heathen to be enlightened and saved?  
Associations.  
No Secularism!  
A "Consistent Reader."  
Worcester Co. High School.  
Temp. Meeting at Ex. Hall, London.  
Religion on Ship Board.  
Disasters at Sea.  
Nov. 4. No. 45. p. 177-180.  
Confession from Bapt. Church in Montrose.  
Northern Abolition and Southern Slaveholding Baptists. No. 3.  
Miss. Intelligence.  
World's Convention—(c'd.).  
Baptist A. S. Conference.  
Gospel News.  
Family Government.  
Rum's Doings.  
Institutions of God assailed.  
N. Y. Bapt. Convention.  
Recorder and Watchman.  
Poetry—The Baptist and the Holy War.  
Temp. Meeting at Exeter Hall—(c'd.).  
Rev. Dr. Emmons.  
Personal Piety.  
Nov. 11. No. 46. p. 181-184.  
Northern Abolition and Southern Slaveholding Baptists. No. 4.  
To Parents.  
World's Convention—(c'd.).  
Consistency a Jewel.  
Associations.  
The Loveliness of Moral Purity.  
Church action on Slavery.  
Letter from Br. Weston.  
Worcester Co. Aux. Bible Society.  
Intolerance.  
Temp. Meeting at Exeter Hall—(c'd.).  
Literary Toils.  
Union and Division.  
Nov. 18. No. 47. p. 185-188.  
Circular of the Mass. Baptist Board.  
Better than the Spirit of Bruce.  
Vermont Legislature.  
Instruction of Slaves.  
Journal of Mr. Oaken.  
The Social Gospel.  
Trial of Prince Napoleon.  
Dangerous Coalition.  
The Bible first and last.  
A "Baptist Layman."  
Poetry—Miriam—Belshazzar's Vision.  
The Glory of the Church.  
A Sunshine prospect.  
Nov. 25. No. 48. p. 189-192.  
Benefit of observing the Sabbath.  
Ambassadors for Christ.  
The Nobility excepted.  
World's Convention—(c'd.).  
Foreign Intelligence.  
Memoirs of Elders Garceloa and Cole.  
4 Sabbath School Scholars burned to death.

death.  
Correspondence.  
S. TOUT 6-4 Cloth, for Over Coats, from 50 cents to \$1.00 the yard—some extra heavy.  
Very neat Woolens, for Pantaloons—all prices from 50 cents.  
100 yds. Broad Cloths—all qualities, at very reduced prices.  
HENRY H. CHAMBERLIN & CO.  
Worcester, Nov. 4.

**SCHOOL BOOKS.**  
**Dorr, Howland & Co.**  
KEEP constantly for sale a general assortment of BOOKS used in Common Schools, High Schools, Academies, and Female Seminaries; Also, SCHOOL STATIONERY, of all kinds, such as Writing and Copying Books, Paper, Quills, Steel Pens, Slates by the dozen, very low, Pencils, Wafers, Sealing Wax, Penknives, India Rubber, &c. &c.  
All Orders supplied at the lowest market prices, and as low for Cash, as at any regular Bookstore in the State.  
By devoting ourselves more particularly to this branch of the business, we hope to make our Store THE SCHOOL BOOK DEPOSITORY for Worcester County, where any always be found every article usually wanted in Schools.  
[?] Merchants, Teachers, and School Committees, are invited to patronize our establishment.  
Worcester, Feb. 12, 1840.

**The Old Farmer's Almanac**  
BY R. B. THOMAS, for sale Wholesale and Retail, at DORR, HOWLAND & CO'S.  
November 9, 1840.

**A Card.**  
D. R. MILLER has returned to Worcester with improved health, ready to attend to the duties of his profession.  
[?] Has on hand a large assortment of Mineral Teeth of Superior Quality, from which Dentists make Selections at Fair Prices.  
Worcester, Sept. 30, 1840. 40 if.

**School Books.**  
**Dorr, Howland & Co.**  
ARE prepared to supply Merchants, Teachers and others with all the variety of SCHOOL BOOKS now in use in this vicinity. Our assortment is such that we can supply all orders that may be sent in on very liberal terms.  
Also—Paper of all kinds; Quills; Slates; Ink, Blue and Black; Silver Pencil Cases; Steel Pens; a very good assortment of Penknives; Cases of Mathematical Instruments; Thermometers, &c.  
MUSIC BOOKS.  
Singing Schools supplied with Books of any kind now in use in this vicinity—as the Boston Academy's Collection, Modern Psalmist, Ancient Lyric, Massachusetts Collection, &c. &c.  
[?] Our Store is second door from the American Temperance House, near the Rail Road Depot.  
Worcester, Nov. 25. 6w48

**Boston & Worcester Rail Road.**  
**WINTER ARRANGEMENT.**  
ON and after Monday Nov. 2, the regular Passenger Cars will run daily, except Sundays, as follows:—  
From Boston 7 A. M. and 3 P. M.  
From Worcester at 7 A. M. and 3 P. M.  
Stopping at all the Way Stations.  
A STEAMBOAT TRAIN for New York, via Norwich will leave Boston daily, except Sunday, at 3 P. M., and returning, leave Worcester early, every day except Monday, on arrival from Norwich—stopping only at Framingham.  
Passengers for accommodation Trains on the Western and Norwich Railroads will leave Boston 7 A. M. Mail Train on Sunday, each way, at 7 A. M.  
The stages for Hartford, leave Worcester daily on the arrival of the morning train, at 12 A. M. & 4 P. M.  
Fare to Springfield \$3, to New York \$5; to Norwich \$3; to Worcester \$1.50.  
Mail Baggage at the risk of its owner.  
By 20. if WM. PARKER, Sup't B. & W. R. R.

**Western Rail Road.**  
**WINTER ARRANGEMENT FOR 1840.**  
FARE FROM WORCESTER TO SPRINGFIELD \$1.50.  
The trains on this road run, in connection with the trains on the Boston and Worcester Rail Road, as follows:—  
FROM WORCESTER. A train to leave Worcester daily, Sundays excepted, at 6 o'clock, 10 A. M., (immediately after the arrival of the 7 A. M. train from Boston), and arrives in Springfield at 12 A. M. & 4 P. M.  
FROM SPRINGFIELD. A train to leave Springfield daily, Sundays excepted, at 12 M., and arrive in Worcester in time to take the 3 M. train from thence to Boston, and arrive at 5 1/2 P. M.  
Stages, will leave the Rail Road Depot, in Springfield, every day, immediately after the arrival of the train at 12 M. & 4 P. M. for Hartford and Albany.  
Nov. 2. G. W. WHISTLER, Engineer.

**NOTICE.**  
A Merchandise Train will leave Worcester for Springfield daily, (Sundays excepted), at 10 A. M. All Merchandise received at the Depot before 10 A. M. will be forwarded the same day.  
Worcester, April 28.

**Cabinet Furniture and Chairs.**  
LANFORD WOOD, Agent, at his Ware House, Main st., a few doors south Thomas's Temperance Exchange, WORCESTER.  
Has for sale, and is constantly manufacturing a variety of CABINET FURNITURE, consisting of a pair of Sideboards; Secretaries; French Bureaus; Grecian, Dining-Pembroke, Work, Centre and Card Tables; Adams's patent swell beam Bedsteads, and various other kinds, and a large assortment of Sofas and Mahogany Rocking Chairs.  
Mahogany Palpi and Communion Tables made to order.  
Mahogany Looking Glass, Portrait and Picture Frames.  
Palm leaf and Hair Mattresses and Feather Beds, &c. CHAIRS of every description, for sale Wholesale and Retail, at the above place, as low as can be bought elsewhere.  
Purchasers are respectfully invited to call and examine for themselves as to prices and quality.  
**SEVEN CHAIRS & ORNAMENTS.**  
A Gilding, done at the same place by FRANCIS WOOD.  
Worcester, April 8, 1840.

**Printing Office Removed.**  
THE subscribers have removed their materials and apparatus for Printing from No. 5 Goddards Row, to the spacious and convenient Rooms, formerly known as BURBANK'S HALL, opposite Dr. H. H. Hall, where they will be happy to accommodate their friends and the public with every description of  
**Book and Job Printing,**  
at short notice, in the best manner, and on favorable terms.  
M. SPOONER.  
H. J. HOWLAND.  
Worcester, April 8, 1840.

**THE Parents Present for 1841.**  
THIS little work consisting of copious selections from the Father's Present in Dublin in 1839, with the addition of pieces selected from various eminent Authors chiefly American, makes a very appropriate and valuable Christmas and New Year's present, for sale by DORR, HOWLAND & CO.  
Worcester, Nov. 4, 1840.

**New England Truss Manufactory**  
THE subscriber continues to manufacture Trusses of every description at his residence, at the old stand, opposite to 264, No. 365 Washington street, Boston (entrance in Temple Avenue, up stairs.) All individuals can see him alone, at any time at the above place.  
Having had twenty years' experience, he has afforded relief to three thousand persons for the last twenty years, and is now confident he can give every individual relief who only call on him.  
The public are cautioned against the many quacks who promise what they cannot perform.  
Having worn the different kinds of Trusses, more or less, that have been offered to the public for the last twenty years, from different patent manufacturers and now continues to wear those of his own manufacture, he is now able to decide, after examining the nature, what sort of truss is best adapted to all cases that occur; and he has on hand as good trusses, and will furnish any kind of truss that can be had elsewhere. Any person who purchases a truss at this establishment, if it does not suit, can exchange until they are well suited, without additional charge.  
J. F. F. manufactures as many as twenty different kinds of trusses, among which are all the different kinds similar to those that the late Dr. John Beath of this city formerly made; and all others advertised in Boston, together with the patent elastic spring truss, with spring pads; trusses without need springs; these give relief in all cases of rupture, and in a large portion produce a perfect cure, they can be worn day and night, improved hinge and pivot truss; ambulatory spring trusses, made in four different ways; trusses with ball and socket joints; trusses for Protruding Anus, by wearing which persons troubled with a descent of the rectum can ride on horseback with perfect ease and safety. Mr. F. makes trusses for Protruding Uteri, which have answered in cases where pessaries have failed. Suspensory trusses, knee caps and back boards, always kept on hand. As a matter of convenience, and not of speculation, the undersigned will keep on hand the following kinds from other manufacturers, which they can have if he does not suit them; after a fair trial, they can exchange for any of them Dr. Hull's, Read's spiral truss, Russell's do; Salmo's ball and socket; Sherman's patent; French do; Marsh's improved truss; Bateman's do, double and single. Any kind of trusses repaired at short notice and made as good as when new.  
Ladies wishing for any of these instruments, will be waited upon by Mrs. Foster, at the above place.  
The subscriber makes and keeps on hand, steered shoes for deformed and crooked feet, and is doing this every week for children and infants in this city, and from out of the city. Specimens of his workmanship may be seen at the manufacturer's office.  
He, likewise, informs individuals he will not make their complaints known to any one, except when he is permitted to refer to them—being a misfortune, and young persons do not want their cases known. JAMES FREDERICK FOSTER.  
Boston, November 1, 1839.

**CERTIFICATE FROM DR. WARREN.**  
Boston, January 7, 1835.  
Having had occasion to observe that some persons afflicted with Hernia, have suffered much from the want of a skillful workman, in accommodating trusses to the peculiarities of their cases, I have taken pains to inform myself of the competency of Mr. J. F. Foster, to supply the deficiency occasioned by the death of Mr. Beath. After some months of observation of his work, I am satisfied that Mr. Foster is well acquainted with the manufacture of these instruments, and ingenious in accommodating them to the variety of cases which occur. I feel myself called upon to recommend him to my professional brethren and to the public, as a person well fitted to supply their wants in regard to these important articles.  
JAMES C. WARREN.  
Boston, March 10, 1840.  
I hereby certify, that I have, for several years past, been in the use of Mr. Foster's Truss for Inguinal Hernia, and find it to answer every desirable purpose, and consider it far preferable to any other which I have employed.  
JAMES TRACHTER, M. D.  
Plymouth, Nov. 1, 1839.  
I hereby certify, that I have known Mr. James F. Foster several years last past, and have frequently employed him in the construction of Trusses and apparatus, for my patients and have always found him really, capable, and faithful, and equal to the occasion for which I have employed him.  
JOHN RAYDALE.